



OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

Banjo Bill and The Valley of the Giants



A quiet chat with Major Leslie in the grounds of The Salvation Army's Miracle Valley in British Columbia.

**NORMAN
LENZ**
**relates a
real life
story**

YES, I live in Miracle Valley, and it truly is the valley of the giants. I say this with all my heart, and from experience, being an alcoholic, no good to the world or myself—just a human being without a soul and lost in society.

I tried many ways to succeed in my life. I would reach a certain plateau and then down to the bottom again. The reason for this was I had no belief in God or the Bible. My spiritual life was a mess.

When I arrived here October 12, 1968, I had had a heart attack the year before, plus a gall bladder operation, neither of which stopped me from drinking.

No doors were open to me, nobody wanted me and they had good reason. I was to them a drunk. I was in my room, and for a month the Legion of Mary, a Roman Catholic group, would

come and see me, giving me hope for the future. Although I was not of their religion I listened. Why not? I was lonely and they were Christians also.

One night as I prayed for help I was guided to the Harbour Light and sent right away to Miracle Valley.

This place was new to me. I was placed in the hospital which they have here, five beds to be exact, a doctor, nurse, and an orderly. Juices and medicine were given to me. I was in bad shape.

We have counsellors here who try to guide men to the best of their ability. We have church and Bible study services, plus all kinds of recreation and coffee breaks.

To me, this is the valley of the giants. I've met men here who wouldn't give you the time of day downtown. But here they say Good Morning, Hello, Good-

night, and mean it. They pray for you and give testimonies for Christ. These are men you've seen who were to you skid row tramps and bums. Never could you be so wrong. These men are giants who have found themselves.

The Bible says man is inspired through and by God. This is so true of the first giant of the valley, Major Wm. Leslie, better known as Banjo Bill of the skid row.

His dream was of a place where men could come and be helped, away from the din of city life.

His dream, a place of fellowship with each other in Christ's name. His dream, a place where men may become united with their families and regain their jobs and self-respect.

Although he is far from his goal, he carries on with that

wholesome smile on his face, and his reassurance "Don't worry fellows, God won't let us down."

This valley of the giants is true. Every man has a job to do of his own choice or trade and they all do it well, no matter the task.

My job is in the canteen, where we serve coffee for 5c a cup and goodies. The canteen is a place where the men gather and talk of their plans for the future. It is a happy atmosphere.

This is the miracle of the valley. Men come here beaten spiritually, socially, and some financially, but all willing to find something they have lost. They do find it here, for here they find love and understanding and true fellowship. They learn to walk with Christ. God bless them!

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IN THIS ISSUE

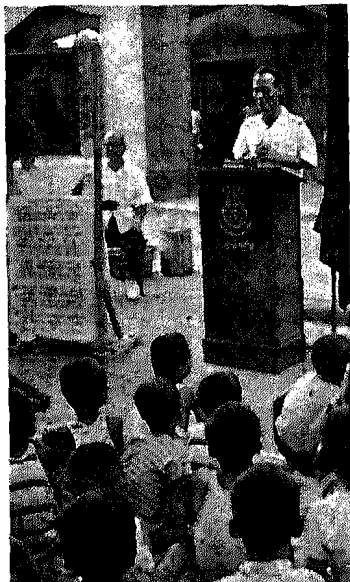
THE ability to express deep spiritual insights in clear and understandable words is given to few people. Its value is above price. How glad we are that Flora Larsson possesses, and uses, this most wonderful talent. We are the richer for it. Be sure to read her poem on page five.

Expectations of life-service are always in evidence at the commissioning of cadets. Page seven tells of the annual Massey Hall commissioning.

Some weeks ago these pages carried pictures of the 1969 Salvationist Youth Service Corps. Page eleven will give you a glimpse into the exploits of some of these young people. Other reports will follow.

Among other things, these young Salvationists are finding that God is supranational. The Army in Korea (photo below) as in other countries, finds joy in doing His will.

Does it really matter what colour you paint the walls of your home; what colour clothes you wear; why some people prefer red to green? Page twelve may give you some answers.



God speaks Korean too!

EDITORIAL:

The Evangelist as Disciple

THE failure of a good deal of evangelism is because the evangelists forget that they are disciples of Christ. A disciple is, by definition, a learner; a learner can know a good deal, but he has always a lot to learn, and there are some things he may never know this side of heaven. Sometimes he forgets this when he is proclaiming the good news.

God is so anxious to save the world that it seems that He will use literally anyone and any method to achieve His purposes, but He can use some of us better than others because we are willing to be guided by Him in the way He chooses. God has made us all different and some methods of evangelism are more suited to one person than another, whether he be at the giving or the receiving end.

The evangelist as disciple must learn to deal with defensiveness. Our Lord certainly said that His disciples would be sent forth as lambs among wolves; but the fiery enthusiasms of the hot-gospelers of the past century have cast the sinners in the role of lambs who look for a protective barrier as soon as the evangelist moves in to attack. The evangelist must therefore not attempt to storm the citadel of a man's soul, he must get him to the point where he will let down the drawbridge.

Because attack is the best form of defence the evangelist may find himself being reminded by his quarry of the shortcomings of the Church. It is best to admit them frankly, to confess that what righteousness the Christian has is of grace rather than merit. Without God's grace he also stands condemned. Spreading the gospel means one beggar telling another beggar where he can find bread.

The evangelist as disciple must have respect for personality. In communicating the gospel he must remember that the words he uses to describe his experience of God may not be appropriate for the one whom he seeks to win. If he has had the advantages of early Christian influences he must realize the difficulty he has to get inside the experience of one who has had no such predisposition to Christianity.

The evangelist as disciple must learn how little he knows of the gospel he proclaims. The complete answers are not all there in the Bible, nicely docketed with chapter and verse. Principles, yes, but they have to be worked out in the changing situations of today. He must allow that in some respects he may be wrong. He must be prepared to listen and learn from those he sets out to teach, for God speaks through sinners as well as saints.

His witness must be more than "what He's done for others He can do for you." He is not out to argue or convince, but to proclaim. This means that he will open his own heart and confess what has been revealed to him and how he has been helped to know God. The sharing of doubts, perplexities and failures may shed more light than the sharing of certainties and successes.

Above all, the evangelist must learn that his deeds speak louder than his words. He needs therefore, to seek out new and imaginative ways of serving people, with no strings attached and no indoctrination to follow. There are many steps to the salvation of a soul and God's plan may well involve many different types of Christian. So long as the disciple has played his part, he must be content to leave the rest with God.

Bridges of understanding and a woman in the kirk

Woman in the kirk

THE Church of Scotland has ordained its first woman minister. The Rev. Catherine McConnachie was ordained by the Presbytery of Aberdeen at the age of sixty-six after having served as a deaconess for thirty-seven years. Miss McConnachie graduated from the University of Aberdeen in 1926, and took her divinity training at Christ's College, Aberdeen, in 1959. The presbytery waived a customary one-year probationary period in light of Miss McConnachie's long service to the church.

—"Presbyterian Life"

Bridges over moats

INTEREST in Christian-Muslim conversations to see how joint efforts by the two world religions could solve human problems was expressed by the Minister of Wakfs (Arabic for endowments to Islam), Dr. Abdel Aziz Kamel, and officials of the Al Azhar University, to the Rev. Dr. Eugene Carson Blake, general secretary of the World Council of Churches, during his visit to Egypt.

This interest was furthered by Dr. Blake in an address at the historic Islamic University, "How

the resources of different faiths may help effectively to tame political passions, reduce tensions and bring about a climate of goodwill and peace," Dr. Blake said, could perhaps be discussed now by men of different religious persuasions.

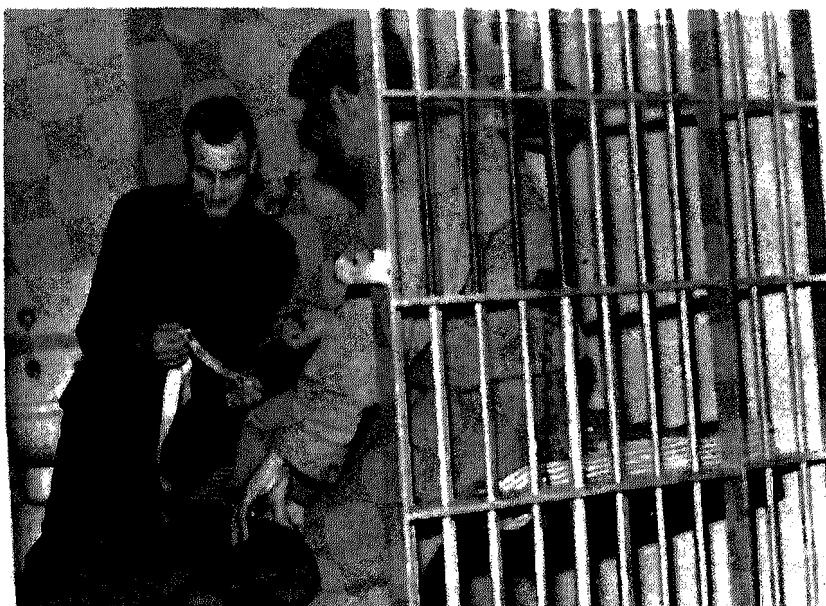
Dr. Blake told the university's faculty that the concerns of the World Council of Churches go beyond the traditional boundaries of the church. The Council, he said, seeks to build "bridges of understanding" over the "moats of separation."



When Queen Elizabeth II visited Plymouth, England, to present new colours to a section of the Royal Marines, representatives of the Salvation Army's Men's and Women's Social Services in the city were invited to the Guildhall to meet the Queen and the Duke of Edinburgh. Her Majesty asked Brigadier and Mrs. Harold Finney a number of questions concerning the men's hostel for which they are responsible.

YOKEFELLOWS IN BONDS

An important report of Salvation Army prison ministry in the United States. Story was written by Captain Stanley Jaynes.



"I CAN feel the eyes of the others on me whenever I make a slip; and I can almost hear them saying, 'You ain't no Christian!'" said Hal, a man who is in his early thirties.

These words express a problem common to many persons trying to live Christian lives in a non-Christian world. However, Hal is an inmate of the federal penitentiary in Atlanta. He said this during a regular meeting of a group of Yokefellows.

This form of ministry is an extension of a movement begun in the churches some years ago by Dr. Elton Trueblood. In 1956 the Yokefellow Prison Ministry was begun and has since spread to many of the correctional institutions of the United States. Chaplain Jack Hanberry, who serves on the board of directors of this movement, introduced this method of "Christ-centred group therapy" to the Atlanta penitentiary almost three years ago.

He has asked ministers from various denominations to direct the six groups each week. He invites inmates to participate in Yokefellows on the basis of their profession

For Sinners only!

WHEN was the last time you had a good look at restaurant menus? Originally, the menu claimed to be the means of communication between the kitchen and the customer. Where once the good honest words "roast beef" sufficed, restaurateurs now add something like "blue-ribbon beef, thick—juicy." Then there are the exotic phrases which are designed to confuse your mind until your taste buds become correspondingly insensitive.

For example, a restaurant specializing in Hawaiian dishes might offer its special Tiki-Chicken on this verbal platter—"truly a dish fit for the gods"—"beyond description." But any diner could describe it easily—chicken with bean sprouts. Apparently, the philosophy behind these ornate menus is, "the less you have to offer the more you have to say about it."

Now I have nothing against good restaurants but, there seems to be a parable lurking somewhere here. A parable on the Christian life in the world. When the quality of Christian commitment goes down quite often the verbal smoke-screen increases—not always, but often enough to be uncomfortably near the truth.

Of course, there is a way around the problem—make sure you have the goods before you advertise. Any shouts from the house-tops?

—JEREMIAH

of a personal faith in Christ, sincerity, honesty and an expression of interest in rehabilitation.

The purpose of the meetings is to encourage men, whose terms average nine years, to discuss freely their hopes and problems in relation to Christian living both within the institution and on the outside. The chaplain considers the Yokefellows to be the most effective help in their lives outside of their conversion.

Cadets became involved in this ministry last year at the chaplain's request. Cadet Jack Repass led a group each Friday night during the school year. Now two cadets have taken this responsibility in addition to their school curriculum.

Cadet Hirzel, who is in his first year of training, served in the U.S. Army for four years as a chaplain's assistant at a disciplinary barracks. Cadet Liston, a second-year student, has in his background a brief stint as a police officer. Both men bring to their task an understanding of the men's problems, a natural friendliness and a firm sense of spiritual conviction.

On the way to the meeting they talked about the men, now telling of the progress a new man in the group had been making, now expressing concern over the problems another was facing. Both talked about what the weekly visit has meant to their own lives. A sense of the men's dependence upon the meetings for spiritual guidance and moral uplift has made the cadets conscientious about their task, so that on one occasion even sickness did not stop them from going to meet with the group.

They talked about each man's situation from the 60-year-old prisoner to the youngest of the group, Smitty. When he began coming to the Yokefellows, Smitty rarely talked unless asked a direct question. Within a few weeks he was asking for books that would tell him "how to keep religion." The cadets said that he has read sections of The Salvation Army's *Orders and Regulations for Soldiers* and has begun to understand something about Christian living.

When asked about the format for the meetings, Cadet Liston said, "We have no set plans as to what to talk about. We open with prayer and then just throw the meeting open so that the fellows can talk about what's on their minds. It may be about the Bible, or it may be some news from home. We don't teach a Bible lesson as such, but we do work in Scripture verses and Christian principles as they apply to the discussion."

Cadet Hirzel added, "If men have had a depressing week or some bad news, they may want to talk about it right away.

Otherwise, we try to ask questions that will get them started and then let them do most of the talking."

As we were escorted into the prison's classroom area by the chaplain, men were already gathering in the various rooms for the group meetings. Many of them came out in the hall to shake our hands and greet us with smiles. Of several of them Cadet Liston said, "They were in my group last year."

An inmate who was up for parole, Henry, was eager to talk about his hopes and plans for the outside. He spoke about the support he had received from his fellow inmates in the group and of his growth in determination to live a Christian life.

Probably one of the greatest values of the Yokefellows is the mutual support of its members. This was illustrated by the hearty assurances offered by the other inmates that Henry would "make parole" and successfully establish a new life.

The Yokefellows several times expressed gratitude for the sincere interest shown them by the cadets and others who minister to them. At the same time they showed concern for many of the other inmates who seem to be hardened to Christianity and the voluntary religious services of the institution. One said, "They all come in here with a chip on their shoulder, but most of them have a lot of good in them. If the right person could get to them, there would be a turnover in their lives."

Is it tough to be a Christian behind prison bars? Each man told how they daily faced the problem of ridicule from other inmates, sometimes even their own cellmates. But they also said that the Yokefellows meetings gave them an inner support which helped them to overcome this difficulty and even to make an impact on those who scoffed.

Perhaps the most significant impression of the meeting was the positive tone of the discussion, conveying a mood of hope for the future and trust in God for the present. The members of the group were at varying levels of spiritual experience. However, there was evidence of gradual growth of awareness of the meaning of God for their lives.

To Cadets Liston and Hirzel these men had become "Yokefellows," as much as had the Philipians to whom the apostle Paul gave this title. The seeds planted in these simple Friday night sessions may be increased to benefit our society in ways we cannot imagine. This is known only to God. However, as we walked through the last pair of barred doors into the night, I heard within myself again and again the words of Jesus "... I was in prison, and ye came unto me" (Matthew 25: 36).

I WAS in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man (Rev. 1:10, 12, 13).

John's vision of Jesus was undoubtedly unique. Still, there are senses in which it has its parallel in Christian experience today. One of the things which made William Booth a prophet was his ability to dream; he was not embarrassed to entitle one of his books *Visions*. He described meeting in fancy, a stranger who proved to be Christ.

The Seer and the Spirit

rocks under the hot sun, his mind and heart were elsewhere. No doubt he was thinking of the Christians to whom he had ministered, people so dear to him, now at worship in their little assemblies in Ephesus and the other towns of Asia. And if this John is indeed the apostle John, he was probably reliving the thrill of that Sunday when, early in the morning, he and Peter had found the tomb of Jesus empty. His spirit soared above his hard lot as an exile, and he saw Jesus.

away in the Spirit (21: 10).

We are indebted to Dr. Merrill Tenney, who has made a specialty of Revelation for nearly a third of a century, for the suggestion that we have in this repeated phrase the basis for an outline of the book. "Just as a careful examination of the joints of a piece of furniture will show how the cabinet maker constructed it, so the 'joints' of a book will show how the author put it together and give some hint of his purpose" he writes. Following this suggestion, we propose the following:

Vision 1: Christ in the church—
Chapters 1-3

- a. The Lord amid the lamps
- b. The challenge to the churches

Vision 2: Christ in the world—
Chapters 4-16

- a. Worship in heaven
- b. Judgment upon earth

Vision 3. The collapse of the city of evil—Chapters 17-20

- a. Fall of Babylon
- b. Destruction of Antichrist
- c. Doom of the Dragon

Vision 4: The coming of the city of God—Chapters 21-22

- a. The Bride
- b. The City
- c. The Garden

It will be noted that the four divisions thus consist of two balanced pairs. The first two visions are introduced by a *great voice*, while the second two are introduced by *one of the angels that had the seven bowls*. Vision 1 stands in contrast with vision 2, while visions 3 and 4 are also a contrast.

Another interesting analysis of Revelation takes its cue from 1: 19. *The things which thou hast seen* is thus the title of chapter one. *The things which are* is the heading of chapters two and three, which describe the condition of the churches in John's day. *The things which shall be hereafter* thus describe everything from chapter four to the end of the book.

The view that Revelation chapters 4-22 deals largely with events which will occur just before and after the Lord's return is known as the *futuristic* interpretation. Our comments on this outlook will be made when we introduce chapter four.

(To be continued)

Revelation (5)

by Major Edward Read

The Stranger rose up and stepped forward. And as He did so, the robe fell from His shoulders, and the covering from His head, and for the first time I had a full view of His figure. His countenance was beautiful beyond description. His forehead was torn as though with thorns. His hands and feet were stained with blood. . . . For a moment we looked into each other's eyes, and then He opened wide His arms as though to welcome me. . . . I fell before Him, stammering out with broken speech, "O Lord Jesus, forgive the thoughtless withholding of myself in the past. There shall be no more wretched excuses. Here I am; send me where Thou wilt. Let me go!"

When John saw Jesus, it affected him similarly. *I fell at his feet as dead.* (1: 17)

On the Lord's Day

Sunday brought no respite from hard labour in the Patnos mines; nevertheless, it was a holy day for John. While he was breaking

In the Spirit

In making the point that John heard the voice and saw the face of Jesus when he was *in the Spirit*, Revelation is consistent with the whole New Testament teaching. Only God can reveal God. As the Son came to reveal the otherwise unknowable Father (John 1: 18), so the Spirit must disclose Christ if He is to be known for what He is (John 16: 14; 1 Cor. 12: 3).

Being *in the Spirit* for John meant an unusual state of consciousness, an ecstatic condition of spiritual awareness. The phrase appears four times in Revelation, and each occurrence marks the beginning of a new vision or series of visions. *I was in the Spirit on the Lord's day* (1: 10). *Straightway I was in the Spirit* (4: 2). *So he carried me away in the Spirit* (17: 3). *And he carried me*



"Thou art the Way, none other dare I follow."

Enthusiasm for the Bible

AS secretary of the women's work of the Bangalore Auxiliary, Kamalar Kundar of the Bible Society of India goes deep into the rural country with the Scriptures. Taxis that break down, leaving the bullock cart to take over, elephants and tigers roaming the forests are but part of the hazards.

But there is real enthusiasm for the Bible even though poverty abounds. In Karbal she visited a home for aged poor widows.

After describing what the Bible Society is doing, these widows went out, returning with a purse saying they wanted to share in this important work.

In an orphanage in Meracra, where all the residents are destitute, they unexpectedly gave Kamalar Kundar a gift of money. When asked where it had come from, they said that Jesus had given them comforts so they decided to go without a meal to help spread the word of God.

The Holy Spirit at work (1)

by Captain Margaret Eldridge

He is a Person

THE Holy Spirit, how well do we feel we know Him? We know God, the Father and we know Jesus, His Son, but perhaps we are not quite so sure about the third Person in the Trinity, the Holy Spirit.

Well, this means that the Holy Spirit is doing His work properly! Jesus came on earth to show us the Father and just before He died He said He would send the Spirit and He also said *When He, the Spirit of Truth, is come . . . He shall not speak of Himself . . . He shall glorify Me* (John 16: 13, 14.) So, as Jesus showed us the Father, the Holy Spirit shows us Jesus and the Father. Therefore, we may not know the Holy Spirit as definitely as we know the Father and the Son, despite the fact that it is the Holy Spirit with whom we have the most contact.

First, let us establish that the Holy Spirit is a Person. This is something we lose sight of sometimes, because there are two connections of the Spirit in the Bible. We find ourselves addressing Him

in song as "fire," "breath" and "something" to be "poured out." But the Holy Spirit is a Person in the Godhead and our doctrine book shows us that He has the attributes of God in that He is *eternal* (Hebrews 9: 14), *all powerful* (Job 33: 4), *everywhere present* (Psalm 139: 7) and *all knowing* (1 Corinthians 2: 10).

Both Jesus and Paul refer to the Holy Spirit as a Person.

Jesus said *The Holy Spirit, whom the Father will send in My name will teach you* (John 14: 26 NEB), and Paul said *The Spirit Himself is pleading for us* (Romans 8: 26 NEB).

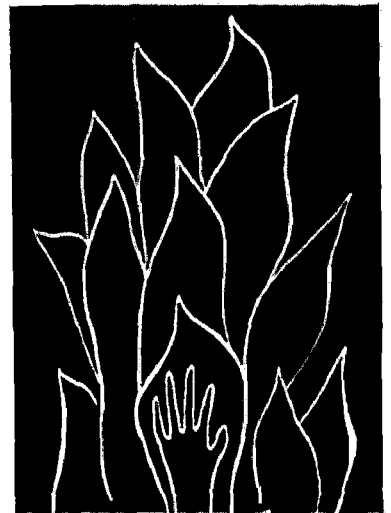
We have said that the Holy Spirit is eternal and therefore did not come into existence at Pentecost. He is mentioned in the second verse of the very first chapter in the Bible, at the Creation, and then here and there throughout the whole of the Old Testament. The Holy Spirit did not come into existence at Pentecost, but He did come in a new way.

Scholars tell us that the root meaning of the word *spirit* is *wind* or *breath* (that is powerful wind and agitated breath) and at the beginning of the Old Tes-

tament the word *spirit* depicts the energy of God (e.g. the Creation), having no real moral or holy attribute in itself. Then, as men became more aware of God and His Spirit they saw this energy in men. First national leaders (e.g. Joshua, Numbers 27: 18), and then the prophets (Ezekiel 11: 5) were defined as men in *whom is the Spirit*, and as these were outstanding men, so the Spirit was connected mainly with outstanding events (Judges 14: 6). Gradually men became more and more aware of God's Spirit until in Joel 2: 28 we read *And it shall come to pass afterward, that I will pour out My Spirit on all flesh*.

In the New Testament we read of the life of Christ and His promise that when He leaves the *Comforter* will come (John 14: 16). This word *Comforter*, used in the Authorized Version of the Bible, has a number of meanings and it will be worth while looking in various modern translations to see the different renderings. They all give light on the work of the Holy Spirit. A later article in the series will give attention to the title of *Comforter*.

The new work of the Holy



Spirit at Pentecost was to continue the work of Jesus. As the Spirit of Christ He continues the work that Jesus began in the Church.

Speaking of the Church reminds us that, in the Upper Room in Jerusalem at Pentecost, the Holy Spirit came *on each one* (Acts 2: 3). No longer was the Spirit only for the leader or prophet but *for each one* who desired Him. We also see that this was the birthday of the Church showing the necessity for the Holy Spirit in the life of the Church. In the next few weeks we are going to think about the work of the Holy Spirit in the individual and how this affects the life of the Church.

Finding God

A short series for the young in the faith by Major DAVID BARKER
2 — OUR CONFIDENCE

AFTER realizing in our search for God the true nature of the experience we seek, we must confidently believe that it is possible for us to succeed in finding Him.

The writer of the letter to the Hebrews expresses it in this way: *The man who approaches God*

must have faith in two things, first that God exists and secondly that it is worth a man's while to try to find God (Hebrews 11: 6 Phillips). Unless we have faith like that, our endeavours to find Him are futile.

The fact that we have expressed a desire to find God implies that we have already a *measure* of faith. This faith needs to be nourished and strengthened as we read His *word*, as we sincerely and earnestly pray, and as we encourage ourselves in the knowledge of others who have found God.

It will help us in the cultivation of our faith if we remember that God *wants* us to find Him. The supreme assurance of this is in Jesus who came into the world *to seek and to save that which was lost* (Luke 19: 10). Our faith is strengthened when we realize that God *needs* us to find Him so that the plan and purpose for our life can be fulfilled.

"Just a moment, Lord"

Half-Truths

HOW DO YOU REGARD HALF-TRUTHS, MASTER?

In Your reckoning do two half-truths equal one whole truth, or do they add up to one big whopping lie?

I hope the former
But I fear the latter;
And my fear is greater than my hope.

Can truth be halved or quartered?

Can it be coloured, shaded or distorted?

Or is it Immutable, Inviolable?

Your Book reminds me that You are truth,
And that knowledge makes me wary of You,
For You know all.

In Your presence my cleverest subtleties fail to register,
My rationalizations are transparent,
My self-deceptions dissolve;

And I stand revealed, unprotected, in the blazing light
Of Your absolute truth.

Lord, is it possible for me to be completely truthful?

To balance my words on the hair-spring of absolute truth,
To think without my thought being tinted by my fears or desires,
Not to deviate from the plumbline of truth

By a glance,
A tone of voice,
A shrug of the shoulders,
A calculated emphasis,
A nod of approval,
A sniff of disdain,
A lengthened pause . . . ?

Master, grant me sincerity! Make me truthful.

Let Your light search me as I can bear it,
And so prepare me for the day
When I shall be exposed to all its intensity.

FLORA LARSSON

WEEKLY PRAYER SUBJECT

Those who feel humiliated by moral failure, or even by physical or mental suffering.

PRAYER: Gracious God, come with healing power to all who are unhappy through sin or suffering. Thou art willing to forgive all who repent and to point the forgiven to the future. Thou art able, too, to make good come from what seems to be ill.

seen and heard

Comments by the
CHIEF SECRETARY

DOES ANYONE REALLY CARE?

WE were in an open-air meeting on a Saturday night at the East Toronto Corps when the Earls Court Band visited the corps in connection with the sixty-third anniversary.

The band divided into three groups to conduct open-air meetings prior to the festival, and to the meeting in which I participated came a number of men who had commenced their drinking spree for that night. They were arrested by the playing of the band and came over to stand with us. In conversation, one man spoke about his disillusionment with the Church because, said he "no one cared about me as an individual and when I left no one bothered to find out where I was." But, said I "the very fact that we are here tonight shows that we care, and this is what Christianity is about — caring for people." "Is it?" said he, "does anyone really care about me?"

The whole evening had been geared to that very thought so that instead of the usual festival that followed the open-air meetings the Bandmaster had suggested a night of dialogue and musical participation to make everyone feel that they were part of the proceedings. The theme of the festival was "To Be A Pilgrim." We commenced with part of the band staying in the body of the hall making sure everyone was welcomed as the other part of the band on the platform commenced with the march "The Salvation Army Patrol."

Gradually the men came to the platform so that by the conclusion of the march all the bandsmen were participating. The band then went straight into another march with the melody "My chains fell off, my heart was free, I rose went forth and followed Thee," and this was the introduction to the opening song.

Through the evening we considered the determination, motivation, joys, pursuits and purpose of the pilgrim — all portrayed in music and song, interspersed with personal testimony, audience participation in songs and choruses. All became involved in the thoughts expressed in the theme of the meeting, so that it became natural, following some thoughts expressed from Scripture, to bow our heads quietly in prayer to consider the implications of our pilgrimage, to try and help others along the road and to listen in prayer as the band played quietly "Except I am moved with compassion . . . in word and in deed burning love is my need."

The thought of caring and sharing was revealed in another way, that evening, through the interest aroused through the development of artistic talent by an art display organized by the East Toronto Salvation Army Art Club which revealed its work throughout the year in a display of over one hundred pictures submitted by forty-seven artists.

On the Sunday, anniversary meetings continued with a missionary altar service conducted in a spirit of dedication to bring in thousands of dollars to share with others because people cared. At night seekers at the Mercy Seat were there because they realized that above all God so "cared" that He sent Jesus to "share" His life with us. Caring — sharing — inspiring, words that must ever be the motivating factor in our service, and we were pleased to share in a weekend that gave such evidence of their continuance in our activity.

Galaxy Delz

Christ was real to her

A CHILD of Salvationists, Mrs. Doris Adams was converted at an early age and was soon active in



the young people's corps programme at New Aberdeen, N.S. As she grew older, Mrs. Adams became a senior soldier, participating in various corps activities.

When the New Aberdeen Corps amalgamated with Glace Bay, Mrs. Adams became a soldier of the latter corps.

Through the years Mrs. Adams

was Home League Treasurer, an active member of the league of mercy and songster brigade. A very capable soloist, she used her talent willingly in the service of the Lord. Mrs. Adams was also a past president of the corps couples' club.

She testified to the reality of her experience with Christ. After an illness of several months, Mrs. Adams was promoted to Glory in her forty-sixth year.

During the funeral service, conducted by Major Alton Haggett, Corps Sergeant-Major John De-Jeet paid tribute to Mrs. Adams' life.

She is survived by her husband, Ronald, a son, Clifford, three daughters, Marie, Carolyn, Arlene and a granddaughter.

Interest in youth work

HER unselfish devotion and keen interest in all branches of youth work endeared her to all and she became to many a spiritual mother, a shining example which will remain in our hearts." This tribute was paid to Retired Young People's Sergeant-Major Mrs. Norman Greenfield who was recently promoted to Glory from Moncton, N.B.



Born in Jarrow-on-Tyne, England, Mrs. Greenfield was converted as a young girl and served as songster organist and Sunday school teacher in her homeland before coming to Canada. After residing in Toronto a few months, Mr. and Mrs. Greenfield moved to Moncton, N.B. in 1923.

Whilst her many years of service were devoted mainly to the young people, Mrs. Greenfield also served as songster, organist,

and as an enthusiastic home league member. Concerned about community life, Mrs. Greenfield represented The Salvation Army at the local Council of Women and was active in other community groups, including the Gideons.

Service was her way of life and during her own illness, Mrs. Greenfield maintained an active interest in the sick and discouraged. Young and old alike will remember this legacy of love.

Mrs. Greenfield is survived by her husband, Songster Leader Norman, a daughter, Songster Pianist Mrs. D. Lutes, and three grandchildren, all members of the Moncton Youth Band.

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Founder of pioneer museum

A FEW days after his eighty-fourth birthday, J. Herbert Neill of the Goderich Corps was promoted to Glory. Mr. Neill was converted at The Salvation Army in Wingham, Ont., serving there for nine years before transferring to the Goderich Corps in 1951. He was widely known as founder and curator of the Huron County Pioneer Museum and, being somewhat of a mechanical genius, constructed over one hundred and sixty working models which were part of the eleven thousand exhibits, which ranged from needles to a railway steam locomotive.

He endeared himself in the corps through various means, one of which, affectionately called "The Music Box," is a trailer equipped with heater, public address system, and record player, used during Christmas collections.

The funeral was conducted by the corps officer (Captain Ralph Hewlett) and tribute was made to Mr. Neill's selfless and faithful life by the president of the Huron County Historical Society.

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Life of service

A WELL-LOVED comrade of the Edmonton South Corps, Arthur Rouston, was promoted to Glory recently. He was born in England, but spent his early life in Kitchener, Ont., serving in the corps band and other sections, until sickness curtailed his activity.

The funeral service was conducted by Captain Woodrow Hale who was assisted by Major Robert Hammond. The following Sunday evening a memorial service took place at Edmonton South Corps. Major William Pamplin and Captain Mel Bond sang. Mr. Rouston is survived by his wife, Ivy, and two daughters, Mrs. Margaret Golem and Mrs. Edna Dufton.—W. G. H.



EVANGELISTS COMMISSIONED

Thirty-two young people received their first appointments as officers on the platform of historic Massey Hall, in Toronto.

"WE have seen young people lead their parents to the Saviour. May this just be the beginning of great soul-winning. . . ." So prayed the Training Principal (Brigadier Ernest Parr) at the climactic conclusion of the commissioning weekend in Toronto.

Although for many, this weekend commenced with the Saturday night event in Massey Hall, the Territorial Commander (Commissioner Clarence D. Wiseman) stated on several occasions that the climax of two years' training for the cadets of the Evangelists Session was in three parts. The previous Tuesday, in a private gathering at the college, these young officers-in-training had signed their covenants. Saturday night they were commissioned as Salvation Army officers and received their first appointments. Sunday evening was the dedication service, before they set out to new avenues of service.

The lights of the Massey Hall were dimmed as spotlights played on representative "Evangelists" of the past: John the Baptist, Paul the Apostle and finally William Booth. Then, to the strains of martial music by the Earlsclout Band, the present-day Evangelists, second-year cadets of the Toronto Training College, marched from the back of the auditorium, the Commissioner taking the salute on the platform.

The Chief Secretary (Colonel Geoffrey Dalziel), before leading the opening song, mentioned that forty-two years ago Commissioner and Mrs. Wiseman had also received their first appointments on the Massey Hall platform.

Two representative mothers received the Order of the Silver Star from Cadet Ruth King of Sydney, N.S., and Cadet Margaret Roper of Kelowna, B.C., who went into the congregation and accom-

panied their mothers to the platform where Mrs. Commissioner Wiseman made the awards.

The Commissioner asked other relatives of the cadets to stand in order that those present could greet them. Mention was made of missionary officers present on homeland furlough: Brigadier and Mrs. Charles Stewart from Tanzania, Major and Mrs. Raymond Homewood from Nellore, India, Major Eva Cosby from Hong Kong (who also served on the Army's relief team in Vietnam), Major Dorothy Page from Kalimpong, India, and Captain George Barber from the Bahamas.

A message to the Evangelists from the General was read by Colonel Dalziel and the Commissioner read greetings from Lieut.-Colonel John Wells (Training Principal for the cadets' first year) and Mrs. Wells.

Two memorial awards were announced during the evening. The Commissioner William R. Dalziel award, was received by Cadet Mary Kay Goldsmith for the most progress in all phases of training during the sessional term. (A trust fund has been established by Mrs. Commissioner Dalziel in order that this award may be perpetuated in memory of her husband.) Cadet James Lau received the Brigadier Howard Fisher award for the most advance in music. Mention was also made that Cadet-Sergeant Joe Bailey had received the Faculty Award the previous week and Cadet Margaret Roper was the top student for the session.

In representing her session, Cadet-Sergeant Brenda Holnbeck said "God wants to work in and through us to reach mankind . . . we must go out to be real true Christians and do the work of an evangelist."

Apart from the Evangelists'



TOP: The Evangelists Session of cadets stands, after receiving their promotions and appointments. ABOVE: Commissioner Clarence D. Wiseman greets Ralph and Stephen Thomson, as their parents, Lieutenant and Mrs. James Thomson, await their appointment. Cadet Max Bulmer stands at right.

Sessional Song, other musical contributions to the evening were brought by the Earlsclout Band with an appropriate selection *On Active Service*. Under the leadership of the Territorial Music Secretary (Major Norman Bearcroft) a sixty-strong male voice chorus sang two numbers *Onward Christian Soldiers* and *We're sure of victory*.

The Field Secretary (Colonel Alfred Simester) welcomed the cadets to the field and Brigadier Parr presented the session to the Commissioner who, in turn, charged the young people to be men and women of spiritual power, giving themselves as servants to the people.

Then the moment arrived when each was promoted to the rank of Lieutenant and appointed—from Garnish, Nfld., to Richmond, B.C., and points in between. Three who received special applause, both when they marched in at the beginning of the meeting and when they received their commissions, were Cadet and Mrs. James Lau and Cadet Keith Chang from Hong Kong, who had taken their second year's training in Canada. The Officer Command-

ing in Hong Kong (Lieut.-Colonel John Nelson) sent telegrams which they received with their commissions. Cadet and Mrs. Lau were appointed to the Saukiwan Social Centre, Kowloon, Hong Kong, and Cadet Chang, as Men's Side Officer at the Hong Kong Training College.

Over sixty young people stood with the newly commissioned Lieutenants, in response to an appeal for candidates, while others knelt at the improvised Mercy Seat.

The Sunday meetings were held in the Bramwell Booth Temple under the leadership of Commissioner and Mrs. Wiseman with various members of the training college staff participating. The Chief Secretary brought the morning message, which was not only directed to the young officers but to all Christians present. The Temple Band and Songster Brigade gave musical support and under the direction of Mrs. Major Clarence Burrows, the new Lieutenants and cadets of the Undaunted Session sang a song of dedication.

Sunday afternoon, the Un-
(Continued on page 8)



Love and Compassion

Lieut.-Colonel and Mrs. Charles Sim enter retirement from the Northern Ontario Division



"Humility, sincerity, love and compassion for people have characterized their career." So states the tribute to Lieut.-Colonel and Mrs. Charles Sim from the Staff Secretary (Colonel Frank Moulton).

At their retirement meeting, the Territorial Commander (Commissioner Clarence D. Wiseman) spoke of the high esteem in which Lieut.-Colonel and Mrs. Sim have been held. They have been officers devoted to pastoral care who knew their people and their integrity was beyond reproach.

Lieut.-Colonel Sim was born in Glasgow, Scotland, coming to Canada with his parents in 1912 when they settled in Kitchener, Ont. Brought up in the Baptist Church, he was attracted to the Army in his teens and through conviction became a Salvationist.

After entering the Toronto Training College to become a Salvation Army officer, the Colonel became very ill and was sent home, thinking he would not live long. However, God had plans for this young man's life and after a very critical operation, he was wonderfully healed and

the next September found him back in college.

After being commissioned as an officer, the Colonel held several corps appointments before his marriage to Captain Margaret Campbell.

Mrs. Sim was also born in Glasgow, Scotland, but came to Canada with her parents as a baby. It was through a park open-air meeting one Sunday afternoon that Mrs. Sim became attracted to the Army, having been brought up in the Methodist Church. Following her commissioning as an officer, Mrs. Sim served in several corps prior to her marriage.

As married officers, Lieut.-Colonel and Mrs. Sim were in charge of various corps in Ontario and Quebec including Hamilton Temple and Montreal Citadel. The Colonel was then made the Divisional Youth Secretary for Nova Scotia. Further divisional appointments followed as Divisional Secretary for the Southern Ontario and for the Quebec and Eastern Ontario Divisions.

In 1963, the Colonel was made Divisional Commander for Bermuda and for the last three years, Divisional Commander for Northern Ontario Division.

Mrs. Sim has ably supported

her husband throughout their years of service. For the past six years, Mrs. Sim was the Director of Salvation Army Women's Organizations in Bermuda and later in Northern Ontario.

In the retirement meeting, Bandmaster Harold Stuck of Owen Sound spoke of the time when Lieut.-Colonel and Mrs. Sim were the corps officers there. The Bandmaster referred to their good influence upon his own life and many others during their stay. Congratulations and best wishes were received from the Hon. John Diefenbaker, Mr. P. B. Rynard, M.P. for Simcoe North, the Hon. Walter Dinsdale and Mr. Dudley Butterfield, Chairman of the Hamilton, Bermuda, Citizens' Advisory Board. The chairman of the Orillia Advisory Board, Mr. J. W. Clarke, also brought greetings and made a presentation to the retiring leaders.

Lieut.-Colonel and Mrs. Sim were presented with the retirement certificates for forty-two years' service. Over two hundred people were present for the retirement salute.

Their son, Douglas, with his wife and three children, reside in Kitchener, Ont.

Discussion at H. L. camp

ENTHUSIASTIC delegates from Metro Toronto Division gathered at Jackson's Point for the annual home league camp, under the direction of Mrs. Brigadier Harold Sharp. Worship theme was "The House Beautiful," presented with challenge by the camp's guest, Mrs. Colonel Frank Moulton.

Crafts were taught by Mrs. Major Donald MacMillan who presented various new ideas. An informative demonstration on gracious entertaining was displayed by Mrs. E. McInnis of Consumer's Gas Company. A camp "first" was Bible craft, presented by representative officers. This was a genuine highlight of the camp. Thoughtful discussion pivoted around the word of God provided meaningful Christian fellowship. The Danforth Home League sponsored a garden party which, although it left the garden due to rain, was still a pleasant gathering.

Some of the problems of India were shared through Major Dorothy Page who related aspects of her missionary endeavours. A missionary offering was received and presented to the Major for her work. Home league camp ended on a note which sounded practical Christianity.

Evangelists commissioned

(Continued from page 7)

daunted Session — now second-year cadets—were to the fore. They received their appointments for the summer period, prior to which they sang their sessional song and joined the new Lieutenants in united numbers. The Etobicoke Band gave musical support throughout the afternoon. Cadet Geraldine John represented her session as she spoke on the meaning of undaunted.

In the final meeting of the weekend the dedication of the new officers was the dominant theme.

Lieutenant Clifford Besson spoke on the problems which would be met in God's strength. After their affirmation of faith the Commissioner reminded the Evangelists of the vast changes which would take place in the world between now and their retirement. He assured them that by faith in Christ and a relentlessly demanding God, they would accomplish their mission.

After the Lieutenants moved to the front of the Mercy Seat as a final act of dedication, the Commissioner invited the parents present to join their young people. Then followed the climactic event of the whole weekend when, in answer to prayers, some of the Lieutenants were able to lead their parents to the Lord. The Mercy Seat was lined repeatedly with seekers.

New soldiers at Whitby



Mr. and Mrs. Edward Carrigan, shown holding their Articles of War, were sworn-in as soldiers of the Whitby Corps by the former corps officer, Lieut. Barrie Irwin (left). Mrs. Irwin is at the right and Robert Windsor is holding the flag.

Delegates conduct meetings

THE sixth biennial Canadian Congress of Corrections was recently held in Vancouver, B.C. The officer-delegates commenced their activities by participating in a meeting at the British Columbia Penitentiary, under the leadership of the Director of Correctional Services (Lieut.-Colo-

nel Peter Lindores). Instrumental and vocal contributions were by the Mount Pleasant Band.

Following this gathering, the out-of-town delegates conducted Sunday morning holiness meetings at Vancouver Temple, Chilliwack, South Burnaby and Grandview, supported by representatives from the Vancouver Correctional Services office.

There were decisions for Christ in two of the corps,

Cottrell's Cove anniversary

THE sixty-seventh corps anniversary weekend meetings at Cottrell's Cove, Nfld. (Captain and Mrs. Robert French) were conducted by Major and Mrs. Alec Anthony and the Windsor Combo.

During the Saturday evening programme, the combo presented several numbers and Mrs. Major Anthony was vocal soloist. The group contributed to the Sunday morning meeting also in which Major Anthony brought the message.

An afternoon praise meeting was held. Comrades of the corps spoke about the early beginnings of the Army in the community. During the evening salvation meeting, names of soldiers who had been promoted to Glory were read. Seven corps cadets received their certificates from Major Anthony.

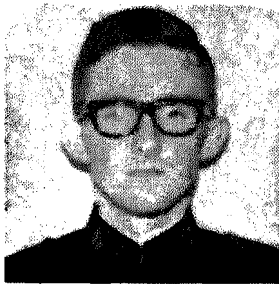
The anniversary banquet brought the weekend celebrations to a close. Brother George Billings cut the cake and the candles were extinguished by the youngest junior soldier, Howard Boone.

For Mother's Day, the Sunday school children presented a programme in the afternoon. The young people gave recitations, solos and selected readings. The hall was filled to capacity and the mothers present received red roses during the proceedings. White roses were placed on an open Bible in memory of the mothers who had died.

ACCEPTED CANDIDATES

These young people have been accepted for the Victorious Session of cadets which enters the St. John's Training College this September.

CANDIDATE ROSS CURLEW is a fourth generation Salvationist from Deer Lake, Newfoundland. He was converted as a child and enrolled as a junior soldier. He has been a corps cadet, and is now a Sunday school teacher and bandsman. Ross heard the call to officership while attending youth councils. He sought to evade the call, and was unable to do so. God's persistence in calling led him to make a deeper consecration and the dedication of himself to officership. He is now very active in the Deer Lake Corps, but looks forward to training and the giving of himself and all his time as an officer of the Army. The candidate has the inner joy which comes from full surrender to the will of God for his life.



CANDIDATE DONALD PITCHER was converted during a Decision Sunday appeal in Vancouver. At the age of eleven, while vacationing in Newfoundland, he heard the call to officership. The call came during congress meetings when a challenge was being given to young people who had heard the call to present themselves. Don was among those who indicated his response. Since then all his plans have focused on the day when he would enter training. He graduated from high school in Montreal, Quebec. During the past two summers he has worked as a counsellor to youth at two different campgrounds in the U.S.A. He knows the thrill of leading a person to the Lord, and gives a glowing testimony to the presence of the indwelling Christ. The example of his officer-parents helps to confirm his own inner convictions about officership. He is active in the St. John's Temple Corps.



CANDIDATE BERTHA PRETTY, St. John's Temple, was born into a Salvationist family, and dedicated under the flag. She testifies "Growing up in the Army and loving it with all my heart, I became very active in all the young people's activities." She had made plans to enter nursing, but a persistent voice kept calling her towards another vocation. At the candidates seminar in 1968 she finally settled the matter, and since that time has had complete and wonderful peace in the prospect of training for officership. Bertha entered an experience of holiness during a crusade meeting, when singing, "The more I surrender to Jesus." She made a deep inward surrender, and has since felt filled with the Holy Spirit.



LEFT: Envoy A. Sinclair Sr. of the Tweed Corps (Ont.), was presented with a bar denoting fifty years as a local officer by Colonel Wm. Effer (left), C.O. Captain Diane May and Mrs. Effer were present.

BELOW: Commissioner Wiseman presented a retirement certificate to Lieut.-Colonel and Mrs. Charles Sim, during a public retirement service in Orillia, Ont.



CANDIDATE IVAN ELLIOTT, of Springdale, was dedicated as an infant in the Buchans Corps by his Salvationist parents. It was at Buchans that he gave himself to the Lord at the age of ten during a Decision Sunday appeal. After graduation from high school, Ivan worked in a department store until his family moved to Springdale. There he began his present work as a clerk with a mining company. In these two employment posts he has had opportunities to meet many different people. The vision of people without Christ has accentuated a long-felt call to officership. He has not sought to evade that call, but has, in preparation, plunged himself into the work of the corps, and has known the joy of being influential in leading others to the Lord. He is at present acting as Y.P.S.-M. in the Springdale Corps.



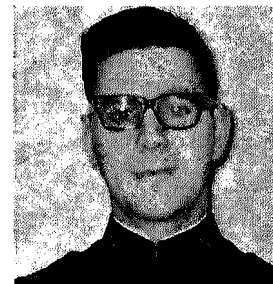
CANDIDATE WAYNE PRITCHETT of Deer Lake, was converted at the age of six and recalls witnessing to and rejoicing with a member of his family on the very day of his conversion. A faithful young people's worker led him to the Lord and Wayne has been endeavouring to lead others to the Lord ever since. He remembers when he was called to officership and he has been aware of the call since early childhood. During the past five years he has persistently prepared himself in heart and mind for what he knows to be his life's work. He received his early and high school education at the Salvation Army School in Gambo. Then, following two years teacher training, he was appointed as principal of an elementary school at Deer Lake. As a teacher, he has been used of God to lead many teenagers and children to the Lord. Winning souls is his highest delight, and he has dedicated his life to this. He enjoys a close walk with the Lord.



CANDIDATE ELIZABETH BARNES of St. John's Citadel taught Sunday School and was very active. She first came in touch with the Army when she commenced to work at the Grace Hospital in St. John's, six years ago. Visits to the corps deepened her interest, and when she knelt at the Mercy Seat an experience of salvation became hers for the first time. Since then, she says, God has been speaking and convincing her that she must become an officer. She looks for opportunities of witnessing for Christ, and believes God has used her in this way. Candidate Barnes looks forward to her training college experience with anticipation, realizing that God's plan for her life will be more fully realized in the coming years.



CANDIDATE DONALD MAYE of Englee is from Monkstown, but since becoming a teacher has served in various communities. He is now a corps assistant at Englee, where he also teaches in the Army school. He was converted at the age of nine in an after-school meeting led by the corps officer, and has grown in grace with repeated experiences of the presence of God in his life. Concerning his call to officership, Candidate Maye testifies "It was my first time attending youth councils. In the afternoon session, I listened very attentively to all that had been said. Lieut.-Colonel Arthur Pitcher spoke on how God wanted young men and women to take the Gospel message to people. As they sang 'Have thine own way Lord' I responded to the call and felt sure it was for me."



B.C. farewell

A FAREWELL meeting for the Divisional Commander for Northern British Columbia (Major Fred Lewis) and Mrs. Lewis, was held recently at the Prince George Corps, B.C., being

conducted by Territorial Evangelist Captain William Clarke.

Corps Secretary Mrs. G. Moxtom and Young People's Sergeant-Major Mrs. Teneyek expressed appreciation to the farewelling leaders, who responded with gratitude for the kind words. Major Lewis then spoke to the gathering. The meeting was followed by a time of fellowship and refreshments.

—W.S.C.

Toronto farewell

THE Salvation Army's North Toronto hall was crowded for farewell meetings which were conducted by Captain and Mrs. Bramwell Tillsley. During the morning meeting Lieut.-Colonel Herbert Wood (R) paid tribute to the Tillsleys' ministry and the Captain and his wife sang. There was a seeker at the Mercy Seat.

Following the salvation meeting, during which there were several seekers, a social gathering was held, under the leadership of Sergeant-Major Percy Ward. Mark and Barbara Tillsley spoke and various corps sectional leaders paid tribute. —H.P.W.

The Good Old Days

LORELIE BLACK discusses relevance in congregational music

MUSIC in The Salvation Army has been and still is part of the very heart and soul of its mission. Perhaps in no other church has music played such an important part in influencing those the Army is trying to reach.

In the early days its music was chosen and written as an integral part of the Army's message. In many ways those were simpler times and the people to whom the Army ministered were largely uneducated and often illiterate. Often both words and music of its congregational songs were necessarily lacking in subtlety and not required to express anything but the simplest feeling and thought. We can therefore understand how a chorus, very effective at that time, may be confusing and misleading to the outsider today.

The Army now moves in a highly complex, industrial society. In Canada, at least, illiteracy scarcely exists and the educational level is constantly being raised. The problems of society are correspondingly complex. The individual on every level is bombarded by a flood of opinion through radio, television and proliferating print.

Some of its "good old songs" are part of the history of the Army and for this reason deserve gentle respect. But times change and styles change, and while there are many old songs still relevant, others are not.

For example, when I invite friends to the Sunday night meeting I don't expect them to be influenced by the singing of "I'm living on the mountain" or "Oh, I'm climbing up the golden stairs



to glory." On the other hand, I believe a response is possible to the lines

*And though I cannot comprehend
Such love, so great, so deep,
In His strong hands my soul
I trust,
He will not fail to keep.*

And what should we look for in new congregational songs to supplement the best of the old inspiring hymns?

T. S. Eliot, a strongly religious poet, gives us a key to the question of relevance when he says "... people who write devotional verse are often writing as they want to feel, rather than as they do feel."

The excellence of Eliot's own religious verse is in its unflinching honesty. His acceptance of Christian faith was no easy leap from scepticism to assurance. The death of the old dispensation and acceptance of the new was "hard and bitter agony." It was "the time of tension between dying and birth," accompanied by a sense of ambiguity about which was which.

While faith in the final analysis is a simple act, we must never forget in attempting to reach the people that the road to it is not always so simple, and that midway between total rejection and total faith often lies the intellectual agony.

The Army's hymnology must not ignore this. It must recognize that the life patterns of those we wish to reach are diverse and multi-faceted. For some, Army songs must contain a simple message, simply expressed. For others, only music of a deeper emotional and intellectual content is moving, and in the truest sense, effective. But for every level, the quality of both verse and music must never be compromised—indeed, must be improved—no matter how simple or how complex the message expressed.

There can be no excuse for trite, childish verse or third-rate congregational music in Salvation Army meetings.

Youth predominates in the Army band now operating in Dunnville, Ont. Mrs. Captain Geoffrey A'Bear, wife of the Commanding Officer at Dunnville (with bonnet) assists them.

VANCOUVER VISITS

THE most stirring event of the weekend visit of **Vancouver Mount Pleasant Band** to Victoria Citadel, B.C., was a march through the streets and a large open-air meeting in Centennial Square, attracting many listeners. Captain and Mrs. Don Kerr led the Sunday meetings.

During the Saturday evening festival, over which Mrs. Captain Kerr presided, Major Bruce Halsey gave an introduction to the playing of "The Light of the World" and Mrs. C. Stevens read appropriate Scripture portions between passages of the selection "The Living Word." Male voice singing was also featured. Instrumental soloists were Bandsmen Ken Mills (cornet) and Godfrey Hickman (euphonium) and Deputy Bandmaster Chris Stevens (trombone).

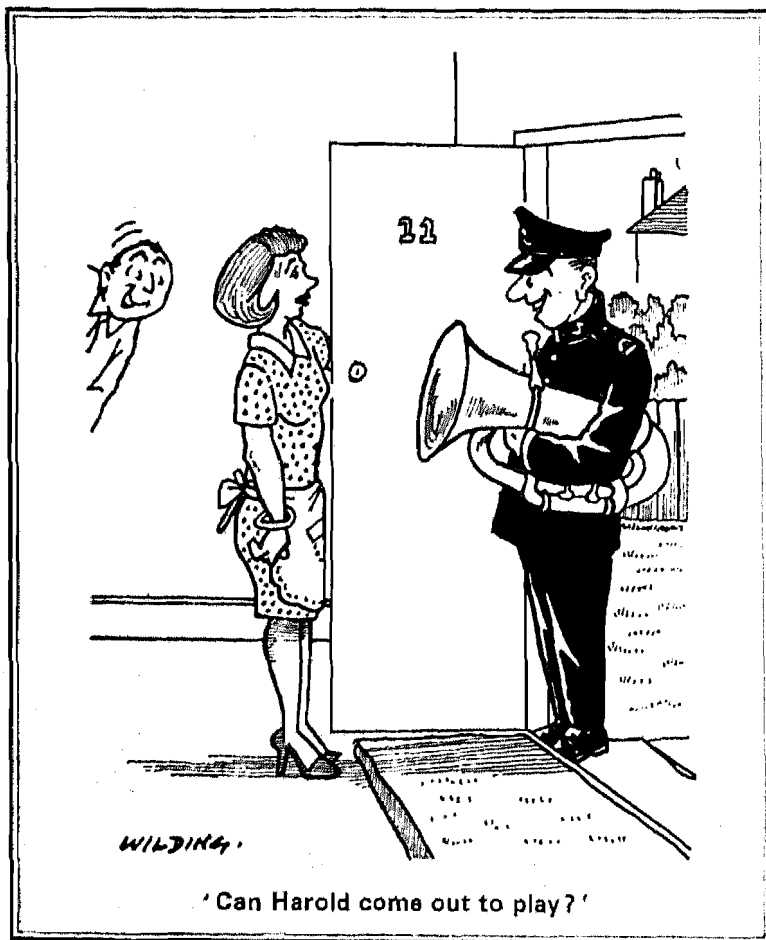
On Sunday afternoon patients at St. Mary's Priory gathered on the lawn of the hospital to listen to a programme by the band.

ACCOMPANIED by the Ambassadors combo, **Vancouver Temple Songsters** travelled by bus to Port Alberni, B.C., to conduct the weekend meetings.

These began on Saturday evening with a programme presented in the Echo Centre. The modern tempo of the Ambassadors and the deep spiritual truths sung by the songsters under the baton of Songster Leader Michael McCarthy were heard to good effect.

Captain Bruce Robertson led Sunday's meetings. There was a seeker at the close of the morning gathering and many young people knelt at the Mercy Seat in the Decision Sunday meeting.

The songster brigade sang at two local Rest Homes and in the afternoon joined the Alberni Valley Band and the Ambassadors to present a programme in the bandstand of the local park.



'Can Harold come out to play?'

They've arrived!

REPORTS, arriving from all parts of the world, give details of reactions and activities of young Canadians on summer assignment in such countries as Ceylon, Hong Kong, South Africa and so on. The members of this year's Salvationist Youth Service Corps are giving valued assistance to the Army's work in these lands. Here are some of the first reports received.

● **SOUTH AFRICA** (David Rideout—Bishop's Falls)—God is indeed truly and richly blessing me. Since arriving here I've taken part in Sunday meetings, African and white, giving messages in both. As well, I've conducted a home league meeting (message too) and taken part in youth councils.

I have visited various centres, including Pretoria, and seen some of the Army's homes. I love this work very much and am looking forward to the time to be spent in the mission fields. God, I believe, is leading me to a greater decision for Him. I've come from Canada with God. I've gone to the mission field with God and I'm going to return to Canada with a much closer fellowship with God.

● **SOUTH AFRICA** (Edward Telford—Owen Sound)—Johannesburg is now a reality! As we flew over the Sahara, I couldn't resist taking a load of pictures. I felt really pleased to get such a clear day with no clouds, until I realized that if there were clouds it wouldn't be a desert.

At the airport I was met by Captain and Mrs. Stephenson,

who are the Administrators of the Salvation Army Boys' Home in Linden, a suburb of Johannesburg. The boys are from broken homes or from the courts. This week I have been helping the Captain prepare the gymnasium for the boys' use. I have been able to assist in the supervision of the homework periods and other activities.

Two boys ran away this week but were returned the next day.

Salvationist Youth Service Corps

Unfortunately, the Captain and his wife were in town and it was necessary for me to speak to them about their behaviour.

I am becoming involved with the corps—band and youth band practices, youth group, open-air meetings and PEOPLE.

● **CEYLON** (Linda Goldie—London South) — We arrived safely in Ceylon. Major Ruby Cotter, Colonel Burton Pedlar, and several of the national officers, were at the airport to greet us. We drove into the city of Colombo (twenty-eight miles) in a van donated by the Metro To-

ronto Division. On the drive we began to see a little of life in Ceylon — tiny shacks, open-front stores, fresh meat hanging out in the open, beautiful trees and flowers of every colour and people of varying size, shape and description, wearing everything from saris to western clothes to practically nothing.

The Army compound consists of Territorial Headquarters, senior hall and youth hall, elderly ladies' hostel, young women's hostel, a school for mentally handicapped children (downstairs in T.H.Q.) and quarters for Major Cotter and the national officers.

We were up for open-air meeting at five. I played solo horn in the small band and both Leona and I testified, with the aid of a translator. The open-air meetings seem unusual at first. The na-

tional Division. On the drive we began to see a little of life in Ceylon — tiny shacks, open-front stores, fresh meat hanging out in the open, beautiful trees and flowers of every colour and people of varying size, shape and description, wearing everything from saris to western clothes to practically nothing.

tionals sing in Sinhalese and we sing in English—a terrible jumble until you become accustomed to it.

● **KENYA** (Lois Gray—Scarborough)—I have arrived at last! Captain Verna Skinner, an Australian officer at headquarters in Nairobi, met me at the airport. After an interview with the Territorial Commander (Colonel Edward John), I left Nairobi to journey by taxi to Kisumu, the largest town nearest to the Kibas School for Blind Children.

I am now well settled at the school, which is under the supervision of Captain and Mrs. Geoffrey Blurden and have been inspired by the enthusiasm and diligence of the students. Most of them are totally blind, although a few have partial sight. My responsibility over the ensuing weeks rests mainly in teaching mathematics in standards five and six (approximately Canadian grades four and five). Mathematics is a very difficult subject for blind students as they cannot conceive of size in the same way as a sighted person. I have proved already that my teaching success is measured out in the amount of patience I have.

Being involved in this work has, of necessity, meant my learning several number techniques which are the most helpful aids to the students. Equipment of this kind is needed urgently. Until two years ago, most of the children had never even read a mathematics book!

Our girls' choir received first-class honours in a local music festival and has been made eligible for the larger West Kenya District Festival in a few weeks.

I thank God for these opportunities of Christian service.

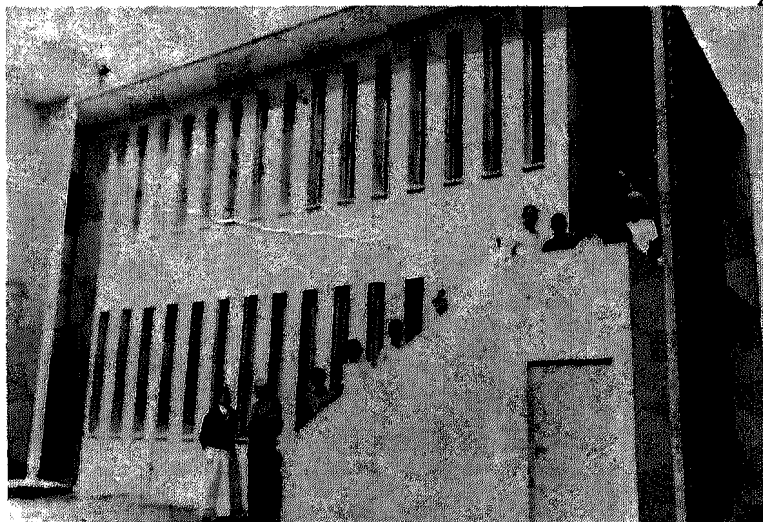
Next week reports from other members of the Youth Service Corps will be featured. Continue to pray for these young people. They are counting on you.



Lieutenant Vera Walker cheerfully treats a small patient inside the new dispensary in Karachi.

A new dispensary opened

A new Salvation Army building was opened recently in Karachi, Pakistan, with a dispensary on the ground floor and national officers' quarters above it. The Territorial Commander for Pakistan (Colonel Donald Smith) is seen talking with Roman Catholic Archbishop Cordera at the foot of the steps of the new building.



home page

Psychology of colour

Some reflections of colour connoisseurs

MAN'S colour preferences span a broad emotional spectrum. We see red and feel blue, and we're green with envy and purple with rage. We talk of yellow cowards, white hope and black despair.

The importance of colour has been proved in the physical functions of plants and animals. Houseflies are attracted to yellow but mosquitoes favour dark blue. In a new horticultural science called phyto-illumination, plants are grown entirely under artificial light and nourished with chemicals. Plants like visible red light plus some ultra-violet.

Some fish hate red; others love it. In either case their respiration rate increases under red light.

Colour affects people and their personalities in a similar way. Today, it is believed that, if you favour red or orange, chances are you're an extrovert. Moreover, a bright red or orange room can stimulate respiration and even distract a child in class.

Do you feel most comfortable in blue? If so, you're probably quiet and restrained. And if you're in a blue room, it has a restful effect.

Consultant Faber Birren, internationally known expert on colour and its significance, casts light on several shades of meanings:

- If you dislike black, he relates, you probably are a fatalist who abhors fate.
- There is no doubt that intellectuals and idealists are especially attracted to yellow.
- People who have surmounted

poverty or cruelty as children may take the colour pink to themselves.

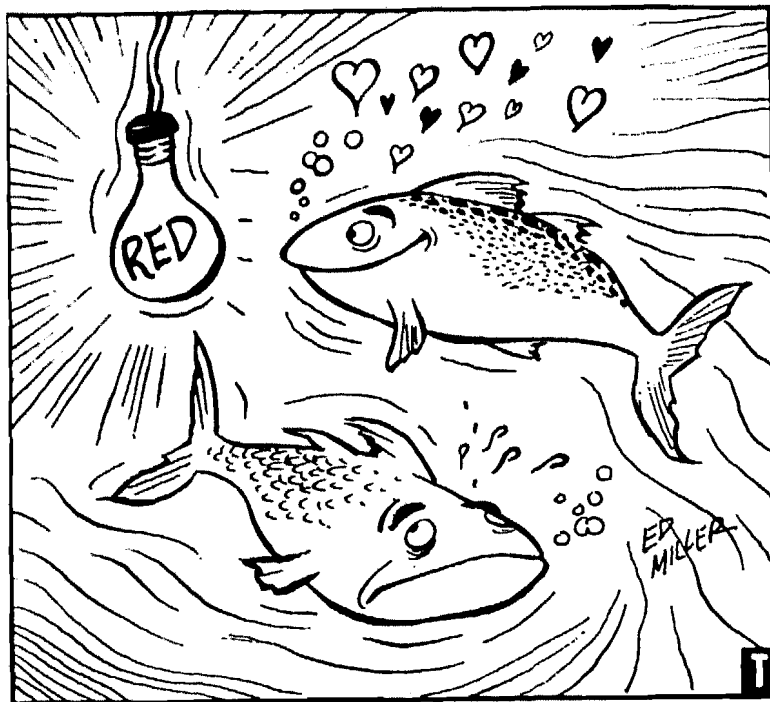
● And, if you like green and dislike red, you have a natural interest in life but feel yourself pushed around more than you would like.

The colour of a room as well as the furniture in it has much to do with the occupant's comfort. In chairs for example, colour has deep-seated implications. Mr. Birren notes that the correct colour of school seating can create an educational environment that protects students' vision and promotes learning. "The best colours for such environments" he adds "are those of moderate brightness which reflect light without glare and build up a pleasing contrast—with enough warmth to stimulate interest and attention."

The planning of colour in schools is a unique venture, because young minds often can't distinguish colour variations that require years of experience to see—colours such as beige, ecru and taupe.

In your own home, Birren and other colour experts have found bright and warm colours tend to cause a measurable increase in muscular tension, respiration rate, heart action, blood pressure and brain activity. Dim lights and cool colours have reverse effects.

From a psychological standpoint, colour-linked traits of children are revealed in their preference for certain paints and crayons. Children who like red best have a free spontaneous nature.



ture. Blue and black preferences indicate more self-control and repression of emotion. Green shows a well-balanced disposition and uncomplicated nature. But yellow goes with infantile traits and dependence on adults.

Experts say that changing colours arouse differing psychological reactions. Here are some do's and don'ts related to basic colour:

If you are striving to promote calm through the colour of a garment, DO select something blue, a very pleasant colour, especially among men.

If you want to attract attention DO use red, a colour many women prefer.

DON'T give green unless you take into account that it will probably give some form of relaxation. Green suggests peaceful meadows, quiet forests and the restfulness we find in the country.

And if you're responsible for clarity, DON'T try to attract attention with any one colour alone. Combinations such as black on yellow or green on white rank high on the visibility scale.

Such are the reflections of colour connoisseurs.

Summer party

Try these recipes

Lobster Party Spread

Ingredients:

- Yields 2 cups
 1 can (5 oz.) lobster, drained and chopped
 1 cup chopped celery
 1/4 teaspoon grated lemon rind
 2 teaspoons lemon juice
 1/2 teaspoon onion salt
 1/8 teaspoon pepper
 1/3 cup dairy sour cream

In a bowl toss together lobster, celery, lemon rind and juice, onion salt and pepper. Gently blend in sour cream.

* * *

Shrimp Party Spread

Ingredients:

- Yields 1 1/3 cups
 1 cup finely chopped, cooked shrimp
 1/4 cup chopped green pepper
 6 ripe olives, chopped
 2 tablespoons chopped pimento
 1 tablespoon crumbled blue cheese
 1 teaspoon lemon juice
 1/2 teaspoon salt
 1/8 teaspoon pepper
 1/3 cup dairy sour cream

In a bowl toss together shrimp, green pepper, olives, pimento, blue cheese, lemon juice, salt and pepper. Gently blend in sour cream.

Here's an idea

TO keep your crystal sparkling bright, use a weak solution of household ammonia in your washing-up water. Rinse and you will find it will dry without streaking.

Paintings donated by Art Society



The Studio Group of the Montreal Women's Art Society presented eighteen paintings, the work of members of the group, to be placed in the rooms of the Special Care Section of the Montreal Eventide Home. The Administrator (Brigadier Alfred Bruce) and Mrs. Bruce can be seen at the right of the group.

MAGAZINE features

Fibre glass boats

A BOAT is a boat. If you get her dirty enough she will need cleaning. And a fibre glass boat is no exception—though she starts off with the advantage that maintenance is strictly a cosmetic operation.

It's just a question of knowing the right method and material.

Bird droppings are unpleasant. Much of the matter may be flushed loose and washed over the side with a deck swab, a sudsy solution of mild soap and a stream of water from a hose. Often a household detergent or very mild cleansing powder will be needed to remove all of the caked-on matter. Scraping is not recommended because of the danger of scratching the gel coat surface. Should a stain persist, there are special stain removers now on the market.

All such cleaning should be followed by a wash down with clear water and waxing of the spots where cleanser was used.

Dust and dirt usually can be flushed from a gel coat or painted surface with mild soap or quality boat soap, and water.

Beware use of a harsh detergent which will remove some of the wax from the surface and may remove the pigmented surface itself. Gentle rubbing, then, with a mild sudsy solution will solve this problem.

Oil, grease, and algae stains can involve a more-than-usual clean-up job, depending on how long the stains are allowed to build up.

For boats kept in the water, a wash down using a household detergent with mild bleaching action may do the job . . . if done frequently enough. The trick is to get at the topsides using a long handled soft brush or swab.

Trailered or car-top boats should be wiped off with a wet cloth while still damp. Scum and other growths and stains are easiest to remove immediately after the boat is pulled from the water, before it has dried off.

For stubborn waterline stains strong detergents, perhaps even cleansing powders or soap pads, will be required. After continued staining and cleaning, it may actually be necessary to use an ultra-fine wet sandpaper to restore colour and surface.

There are, today, special cleaners for oil and grease or they may be wiped off with benzine, gasoline or kerosene. A thorough flushing of the surface and waxing of the affected areas should follow these stern cleansing methods, both to discourage susceptibility to future staining and to bring up the gloss.

Marine organisms can be removed with a harsh brush or scraper, depending on how much has been allowed to accumulate. Caution is required to avoid actual gouging of the fibre glass surface with metal-bristled



brushes or metal tools. Natural and nylon scrub brushes work well and the wooden backs make adequate non-gouging scrapers.

The best of all maintenance, of course, is that which prevents or discourages dirt and stains from accumulating.

Waxing is the word for this. The frequency of a thorough wax job depends on how much the boat is used and under what circumstances, and the type of wax employed. Once a year is a minimum, supplemented by touch-ups following drastic cleaning.

Even before a fibre glass boat ever touches water she should be

washed with mild soap or quality boat soap using a soft cloth, thoroughly rinsed, and polished with high-quality paste wax. Special boat waxes are available that are light-coloured or white so that after two or three applications, discolouration does not occur. This pre-launch waxing helps to preserve a boat's sheen and colour besides helping to slough off dirt. Stiff bristled brushes should not be used on new boats.

Between-time touch ups with a light-duty clean-and-wax spray will stretch out the period between heavy-duty waxing. The decks of a fibre glass boat tend to fade and become chalky in the sun. Fibre glass cleaner/waxes are valuable in that they remove superficial dirt and discoloured surface deposits of wax while they lay down a thin, fresh layer of protective wax. This is particularly important for areas that get extra wear and are exposed to the direct rays of the sun.

Problematic, of course, is the tendency of waxed decks to be slippery when wet. It should be pointed out, however, that advanced molding technology makes possible the molding of non-skid surfaces which may be waxed without becoming unduly slippery. Such non-skid decks should be a feature to look for when buying a fibre glass boat.

published in June, 1777, in honour of the birthday of King George III of England, and other works, were a source of encouragement to Loyalists as they fought a losing battle to preserve British rule in the United States.

When British troops evacuated New York in 1783, Odell went to England for a short while before taking up residence in New Brunswick.

Odell's verse was published about 1860 and examples are included in *Smith's Collection of Canadian Poetry*.

New Brunswick Pioneer

A plaque is unveiled to Jonathan Odell, Loyalist settler

A COMMEMORATIVE plaque to Jonathan Odell (1737-1818), a prominent citizen of New Brunswick and earlier a strong supporter of the British during the American War of Independence, was unveiled on May 27, 1969, in the Christ Church Cathedral Centre, Fredericton, N.B., by the Hon. Wallace S. Bird, Lieutenant-Governor of New Brunswick.

Jonathan Odell was fifty-nine years old when he went to New Brunswick in 1784 as the Provincial Secretary and member of the Executive Council. He had been appointed to this position by Thomas Carleton, Governor of the province and brother of Sir Guy Carleton, commander-in-chief of British forces during the American Revolution. Odell had served in the latter years of the war as assistant secretary to Sir Guy Carleton in New York.

Until his death in 1818, Odell was also one of the first trustees of the Academy of Learning, the forerunner of the College of New Brunswick.

He was born in 1737, in Newark, New Jersey. A few years

later after completing studies in medicine he went to England to prepare for the Anglican ministry. He returned in 1767 and was both physician and priest at St. Mary's Church in Burlington, N.J.

As tension increased between Britain and the American colonies, Odell, because of his outspoken loyalty to England, was confined in July, 1776, to an eight mile radius of the Burlington Court House. He escaped, however, to New York, where he became the chaplain to a Loyalist regiment stationed there.

In the summer of 1779 Odell became involved in the intelligence system set up between Sir Henry Clinton, British Commander-in-Chief, the Major-General Benedict Arnold who was a supporter of the Revolution at the outset but who in 1779 began to betray American plans to the British. Odell translated Clinton's letter into code and decoded letters from Arnold to Clinton.

His facility for satirical verse and patriotic songs made him one of the most effective supporters of the British cause during the American Revolution. A song

Education in nature

SOME knowledge of the natural world should be part of every child's education: not the knowledge that is gained from textbooks or through classroom microscopes or by dissection of dead beasts, but knowledge of acquaintance. By giving children the opportunity to absorb nature we acquaint them with the sense that life exists even in the lowliest form of animal and the smallest sort of plant.



A Big Year for Evangelism

PLANS and programmes for a Canadian Congress on Evangelism, to be held at the Chateau Laurier Hotel, Ottawa, from August 24th to 28th, 1970, are now well under way. The Congress is motivated by a desire that the vision, which arose out of the Berlin Congress on Evangelism of 1966, may be ultimately shared by the whole Church in Canada.

Colonel Alfred Simester will be The Salvation Army's senior representative, participating with others both as delegates and as

workshop contributors. Sixteen denominations are now represented on the planning committee under the chairmanship of the Rev. Canon Leslie Hunt, principal of Wycliffe College, as well as five societies and nine special categories such as French Canadians, Italians, Ukrainians and youth.

Some five hundred delegates are expected to attend the Congress, chosen proportionately from coast to coast. Speakers will include Dr. William Fitch, of Knox Presbyterian Church in Toronto, Dr. Donald Coggan, Archbishop of York, and Dr. Carl F. Henry. Dr. Leighton Ford has been invited to preach at the final two evening services of the Congress, when, through the medium of television, it is hoped that a large audience will be reached by the preaching of the gospel.

The Berlin Statement, which was issued by the executive and sponsoring committees of the World Congress of Evangelism in 1966, will form the basis of participation in the Ottawa Congress, and only those churches which accept the spirit of the Berlin Statement will be invited. The statement, approved by 1,200 participants from 104 nations in standing acclamation on the closing day, is as follows (in part):

On behalf of our fellowmen everywhere, whom we love and for whom our Saviour died, we promise with renewed zeal and faithfulness to bear to them the good news of God's saving grace to a sinful and lost humanity; and to that end we now rededicate ourselves before the sovereign King of the universe and the risen Lord of the Church. We

Participants at the twelfth inter-divisional candidates' seminar held at the Toronto Training College. Faculty members (centre front row, left to right) were Major Janet Russell, Captain Edith Fisher, Mrs. Captain Earl Robinson, Mrs. Brigadier Ernest Parr, Brigadier Ernest Parr (Training Principal), Major Joe Craig (Territorial Youth Secretary), Captain Earl Robinson (Secretary for Candidates) and Captain Ralph Stanley.

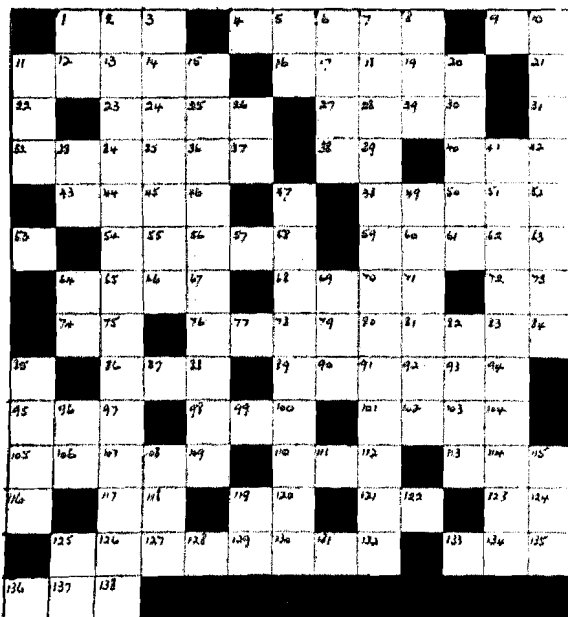
enter the closing third of the twentieth century with greater confidence than ever in the God of our fathers who reveals Himself in creation, in judgment and in redemption. In His holy name we call upon men and nations everywhere to repent and turn to works of righteousness. . . .

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

1. Stump — — — —
128 103 27 1
2. Away from the earth — — — —
107 122 113 13 77 58 21
3. "The true — strong and free" — — — —
96 73 84 50 62
4. Tug — apparently American! — — — —
105 6 23 31
5. Friendship — — — —
79 71 60 98 30



Solution on Page Fifteen

By
**Florie
Williams**

6. Only the irreducible left — — — —
39 18 63 85
7. Tight — — — —
129 25 121 80
8. Altitude — — — —
81 53 130 4 28 123
9. Urged on — — — —
138 119 132 29 88
10. Go about "as a roaring lion" — — — —
12 75 106 17 48
11. Childish rather than childlike — — — —
5 131 101 66 112 116 38 57 24
12. Thought wishfully — — — —
137 3 36 61 92 46
13. Style of architecture — — — —
109 22 40 69 56 133
14. Aegean island visited by St. Paul (Acts 21) — — — —
104 99 120 16 42 72
15. The living one looks exactly the same — — — —
49 59 134 76 33
16. Form in earth — — — —
74 44 127 52 9
17. Unruffled feeling — — — —
11 110 86 102 68 89
18. Temple for all the gods — — — —
34 47 115 117 2 65 126 91
19. Annoyed — — — —
43 83 51 8 64 100 125
20. Kind of limestone — — — —
118 124 19 35 94 78
21. Unmerited favour — — — —
37 15 95 54 82
22. Enigma — — — —
26 14 97 67 87 111
23. Volcano — — — —
10 136 108 45
24. Give light — — — —
135 41 90 7 114
25. Thin, flat piece — — — —
93 55 32 70 20

OFFICIAL GAZETTE

International Headquarters

Promotion:

To be Lieut.-Colonel
Brigadier Cyril Everitt

Erik Wickberg

Chief of the Staff

Territorial Headquarters

Promotions:

To be Major

Captain Ronald Braye; Captain James Cooper; Captain Hedley Ivany; Captain Cecil Pike; Captain Violet Reid

To be Captain

Lieutenant Muriel Hollman; Lieutenant Marie Hansen; Lieutenant Marion McRae; Lieutenant Irene Stickland; Lieutenant Laura Tyson

Appointments:

Brigadiers Pearl Fader, Metro Toronto Divisional Headquarters (Statistician); Joshua Monk, Director of Salvation Army Services for Alcoholics, Metro Toronto Division; John Patterson, Territorial Headquarters (Property Department); Gerald Young, Territorial Headquarters, Toronto Welfare Services (Correctional Services)

Majors William Brown, Toronto Training College; Clarence Burrows, Metro Toronto Divisional Headquarters (Divisional Secretary); Elizabeth Chittenden, Territorial Headquarters (Mrs. Commissioner Wiseman's office); William Davies, Territorial Headquarters, Field Department (Territorial Evangelist); Gladys Edmunds, Territorial Headquarters (Department of Services to Senior Citizens); Albert Hodder, Quebec and Eastern Ontario Divisional Headquarters (Regional Officer — French Work); Gordon Holmes, Toronto Training College (Chief Men's Side Officer); William Leslie, Director of Salvation Army Services for Alcoholics, British Columbia Division; Robert Marks, Territorial Headquarters, Chief Secretary's Office (Territorial Marriage Guidance Counsellor); Ethel Moore, Saskatchewan Divisional Headquarters (Welfare and Counselling Officer); Samuel Moore, Canadian Red Shield Services, Hemer, Germany; Emily Paynter, Territorial Headquarters (Commissioner's Office); Frederick Watkin, Territorial Headquarters, Education Department (Asst. Education Secretary)

Captains Edith Fisher, Newfoundland Training College (Women's Chief Side Officer); Diane Harris, Toronto Training College; Wynona Rennick, Canadian Red Shield Services, Soest, Germany (Asst.); Gregory Simmonds, Saskatchewan Divisional Headquarters (Divisional Youth Secretary); Denis Skipper, Toronto Training College; Bramwell Tillsley, Toronto Training College (Secretary for Education); Barbara Voysey, Territorial Headquarters (Field Department); John Wilder, Quebec and Eastern Ontario Divisional Headquarters (Divisional Youth Secretary)

Lieutenants Lorraine Randell, Nova Scotia Divisional Headquarters (Cashier and Bookkeeper); Glen Sharp, Territorial Headquarters (Editorial Department)

Aux.-Captains Clifford Nichol, Canadian Red Shield Services, Werl, Germany; Kenneth Rogers, Quebec and Eastern

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Old Orchard, U.S.A., Sat.-Mon., Aug. 16-18

Colonel and Mrs. Geoffrey Dalziel

Hope Acres, Sun., July 27 (a.m.); Toronto Harbour Light, Sun., July 27 (p.m.); Jackson's Point Camp, Sun., Aug. 10 (a.m.)

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Etobicoke, Sun., Aug. 24; Danforth, Sun., Aug. 31

Captain William Clarke: Miracle Valley, Sat.-Sat., Aug. 2-16; Fernie, Fri.-Sun., Aug. 22-31

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- #329 — "The World so Deceiving" — "The Greatest of These" — Harlesden Songsters
- #361 — "The Awakeners" — Part 1 and 2 — Harlesden and Hanwell Songsters
- #362 — "This Is The Day That The Lord Hath Made" — Harlesden and Hanwell Songsters
- #373 — "By Love Compelled" — (selection) — both sides — Tottenham Citadel Band
- #374 — "Army of The Brave" — (selection) — both sides — Tottenham Citadel Band
- #386 — "Adeste Fideles" — (meditation) — both sides — Cambridge Heath and Tottenham Band
- #393 — "Ding Dong, Merrily on High," "Stars are Shining" — "Jesus Christ is Born For All" — London Girl Songsters — Marjorie Ringham, Pianist
- #395 — "Angel Voices" — "Spring Season" — London Girl Songsters — Marjorie Ringham, Pianist
- #413 — "A Testimony of Praise" — Upper Norwood Citadel Band
- "Ave Verum" — Upper Norwood and Woodgreen Citadel Band

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THE SALVATION ARMY TRADE DEPARTMENT

259 Victoria Street, TORONTO 205, Ontario

Ontario Divisional Headquarters (Welfare Officer)

Marriages:

Captain Eric Brown, out of Bay Roberts, Nfld., on July 6th, 1964 and last stationed as Youth Officer, Corner Brook West, Nfld., to Lieutenant Wanda Inder, out of Grand Falls, Nfld., on July 1st, 1967 and last stationed as Youth Officer, Corner Brook Citadel, Nfld., at Grand Falls, Nfld., on June 26th, 1969, by Major Arthur Pike.

Lieutenant Peter Bielby, out of Kingston, Ont. on June 22nd, 1968, and now stationed at Whitbourne, Nfld., to Lieutenant Carol Lean, out of Peterborough Temple, June 24th, 1967, and last stationed at Hickman's Harbour, Nfld., at Kingston, Ont., on July 5th, 1969 by Major Ivan Jackson

Lieutenant Robert John Foley, out of Ellice Avenue, Winnipeg, on June 25th, 1967, and now stationed at Courtenay, B.C. to Captain Carol Currie, out of Wychwood, Toronto June 21st, 1964 and last stationed at Territorial Headquarters, at Wychwood on June 28th, 1969 by Commissioner C. D. Wiseman

Retirements from active service:

Lieut.-Colonel James W. Habbkirk, out of Brandon, Man., in 1927 and last appointment Territorial Headquarters, Assistant to the Chief Secretary, with Mrs. Lieut.-Colonel Habbkirk (née Catherine Laurie), out of Vancouver 2, in 1927; on July 1st, 1969.

Lieut.-Colonel Willison Pedlar, out of Feversham, Ont., in 1925 and last appointment Territorial Headquarters, Information Services Secretary, with Mrs. Lieut.-Colonel Pedlar (née Maisie Pelletier), out of Parliament Street, Toronto, Ont., in 1934; on July 1st, 1969.

Lieut.-Colonel Charles Sim, out of Kit-chener, Ont., in 1928 and last appointment Divisional Commander for the Northern Ontario Division, with Mrs. Lieut.-Colonel Sim (née Margaret Campbell) out of Riverdale, Toronto, Ont., in 1927; on July 1st, 1969

Brigadier Baden Hallett out of Humbermouth, Nfld., in 1927 and last appointment Provincial Headquarters, Welfare and Police Court Work, with Mrs. Brigadier Hallett (née Elizabeth Rowe) out of Burin, Nfld., in 1927; on July 1st, 1969

Admitted to the Long Service Order:

Major Linda Galloway; Major Curtis Keepings; Mrs. Major Arthur Pike; Major Joyce Belbin

Clarence Wiseman

Territorial Commander

LOVED AND LOST

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

BOUWMA, Johannes (John). Born January 21, 1932, in Franeker, Holland. Marital status unknown. Height 6' 1". Weight about 170 lbs. Last heard from in the spring of 1962. Last known to live in Brampton, Ont. Was a construction worker. Parents: Sjoerd (deceased) and Hielke Bouwma. Brother, William of Whitby, Ont., and sister, Mrs. Anna van Driesten-Bouwma of Holland, inquire. 69-163

CLARK, Anthony John Michael. Born November 1, 1924, in Bordeaux, France. Married Audrey, March 2, 1950. Last heard from February 4, 1965, when he lived in Montreal, Que. Parents: Charles Harold and Gladys Mary Clark (née Blackie). Sister-in-law seeks to inform him of his father's death in France. 67-343

GLASIER, Neal Joseph John. Social Insurance Number 606-479-830. Born February 26, 1943, in Coronation, Alta. Single. Last heard from in 1966 from Montreal. Had worked in 1963 at the weather station, Fort McMurray. Worked in Ocean Falls, B.C., leaving employment there about March, 1966. Of restless nature. Parents: Carlisle and Thelma Anne Glasier (née Neal). Brother, James, seeking. 68-670

KAIKKO, Antti Juhonpoika. Born January 4, 1879, at Lappee, Finland. To Canada in 1909. His granddaughter, Miss Herita Kalkko, seeks information concerning him on behalf of other relatives. Inquirer lives at Halp-po, Finland. 69-227

LOUGHAN, Joseph. Born July 19, 1899, in Dungannon, Co. Tyrone, Eire. Was a fowl dealer. Left Ireland, 1923/1924. Had a son living in New Toronto who searched for relatives in Ireland in 1964. Name unknown. Parents: John and Mary Anne Loughan (née Hillin). His niece, Mrs. Mary Hamilton, is the inquirer. 66-456

MAGEE, Andrew Joseph. Born October 8, 1921, in Hampstead, London, England. Served in Royal Navy. Married about 1950 and had a child, Olga May, now about 16. The tops of three fingers on his left hand are missing. Last heard from April 22, 1958, when he lived in Montreal, Que. His mother

seeks to know of his whereabouts.

McALLISTER, John Joseph. Born January 2, 1931, in Co. Derry, N. Ireland. Marital status unknown. Worked for Poole Engineering in Dawson Creek, B.C. Last known address was c/o General Delivery, Hope, B.C. His last letter was stamped Nanaimo, B.C. His mother, now Mrs. Margaret O'Neill, is inquirer. 66-289

McRAE, Mrs. Sylvia. Born October 9, 1938, in Dumfries, Scotland. Married to Donald in Toronto in 1958. Have four children: Tina, Donna, Debbie, Donald. Last heard from in March, 1965, when she lived in Toronto. The mother is wishing to hear from her daughter. 66-458

OZORAI, Jozsef. Born March 25, 1938, in Budapest, Hungary. Motor mechanic. Marital status unknown. Last heard from October 19, 1967, when he lived in Saskatoon, Sask., and worked in a lumber mill there. Parents: Jozsef and Erzsebet Ozorai (née Vahankaki). The mother, living in England, inquires for son. 66-270

RICHARDSON, Ernest (Robson). Born May 5, 1908, at Hull, Yorkshire, England. Married Gladys Wilhelmina Baker, September 11, 1929. She died in 1942. Served in British Navy. To Canada in 1937. His son, Gordon Ernest Robson, born March 23, 1930, is inquirer. Had two other children: Daphne and Phyllis. His parents were William Emmerson and Elizabeth Jane Robson (née Richardson), formerly Garrett. 66-468

SHAW, William. Born December 4, 1900, in Bath Terrace, Larkhall, Lanarkshire, Scotland. Sent to Canada from Quarrier's Home, Bridge of Weir, Scotland. Parents were William James and Mary Jane Shaw (née Sheridan). A younger brother who has never seen his older brother seeks him. Younger one is James Shaw. Can anyone enlighten us? 68-68

TAYLOR, Douglas. Born in 1919 or 1920. Born in Montreal, Que. Marital status unknown, as is his occupation. Family separated when children were young. Last heard from in 1946. Known to have worked for R.C.A. Victor, Montreal. Then lived on De-rmiller St., Montreal. Has a brother, Ernest, and sister, Mrs. Gloria Hajilolou of England. Parents: Ernest Thompson Taylor and Margaret Taylor (née Davidson). Inquirer unaware of whereabouts of Ernest and another sister, Daisy, as well as Douglas. Gloria is anxious to be re-united. 68-468

SOLUTION TO HIDDEN MESSAGE

The Giant Despair dwell so near, they keeping in the road, a little child might lead them; so Mr. Greatheart, old Honest and the four young men went to go up to Doubting Castle — John Bunyan ("The Pilgrim's Progress").

1. Butt; 2. Upwards; 3. North; 4. Yank; 5. Amity; 6. Nett; 7. Taut; 8. Height; 9. Egged; 10. Prowl; 11. Infantile; 12. Longed; 13. Gothic; 14. Rhodes; 15. Image; 16. Mould; 17. Smooth; 18. Pantheon; 19. Rattle; 20. Collie; 21. Grace; 22. Riddle; 23. Etha; 24. Shone; 25. Sheet.

Chapter 2

"Found out"

THROUGHOUT the years of his professional climb he had failed to control himself. Searching for a "break" in a story, he had been away from home and taken "something" to warm himself. The craving, which had lessened a little, flared up, and many a time he had been carried home drunk!

"Henry" his wife said one Sunday afternoon as he was recovering from a bout, "Henry, you are not the kind of man to whom I supposed I was giving my heart at the altar. Had I known that you were what you are, I should not have married you. But I love you, Henry. And I have determined to hold on and help until that time when God in His goodness gives back to me the man I thought I had married."

How she helped him! She wrote many of the stories he was too drunk to compose. Often she told the owners of his "sickness" and pleaded for leniency. She played him to sleep with the strains of the organ he had bought her during the days of his early love. She tried to replenish the waste by playing the organ in churches.

But as the name of Henry F. Milans had gained fame, so his soul was gradually succumbing to the grip of an evil power. While his chief was away in Europe, affairs got very much out

of control. He was called home and made his way to Milans' office. The editor was afraid of him, as the catalogue of complaints poured from his lips. Milans offered many excuses, but his argument was weak, for on the desk stood a half-empty whisky glass. "It strikes me there's been too much booze connected with this paper, Milans. Too much booze and too little attention to business."

That night Mrs. Milans greeted a fighter, a husband determined to conquer the drink habit. But the fight lasted a few days only. The "just one glass" idea at the local bar proved a baseless standard and he was soon as drunk as ever. It was another three days before he was able to reach his office. The owner was there first!

"Milans" was his reply to the newcomer's greeting "I've been waiting to notify you personally that your services are no longer required on this paper." And thus the structure of ambition realized crashed to the ground.

For two months he was unable to find a position. Nobody wanted him. He was blacklisted in Park Row! Eventually, however, a kindly-disposed owner gave him some emergency work, and within

many times the Unusual Woman nursed him through the illness which followed his "spree." At last she could stand it no longer. She sent him to Bellevue Hospital for attention in the alcoholic ward.

She could not sleep that night, and very early in the morning she was at the hospital, asking for the doctor.

"Tell me what chance there is of my husband ever becoming a sober man again" she appealed.

Milans was silent. "Now see here. Two years ago I selected you from a large number of likely-looking men. I

a few years he held a position which brought him recognition from Park Row again.

He fought against his enemy and drank only in moderation. Once, when he felt he was defeated, he decided to disappear until he had mastered the position. For three years he vanished. On his return he was given charge of a new paper, but after a few months, which included another attack of delirium tremens, he was fired again.

He tried a new environment and worked on editorial staffs outside New York—but with the same result: drunk, and no post!

Then he opened a printing shop in partnership with a saloon-keeper. Brieger was a keen business man, able to secure orders of high value and Milans knew the trade thoroughly. In less than twelve months the firm occupied two whole floors in a large



"It strikes me there's been too much booze connected with this paper, Milans. Too much booze and too little attention to business."

building.

Milans moved to a better house. He built up a good bank balance. Best of all, he kept sober.

But when the firm was so well organized that he was able to take things easy, the old temptation returned. After a number of arguments, he sold his interest to Brieger. All the proceeds he wasted on whisky.

Time and time again he was brought home drunk, and just as

"Have you any friends?" inquired Dr. Gregory.

"Yes."

"Then Mrs. Milans, I would say that the best thing for you to do is to leave your husband to his devices and go to those friends."

"You mean . . ."

"I mean that the chances of his ever again being able properly to support you, to say nothing of making you happy, are almost nil."

"I'm sorry . . ." continued the doctor with a look of pity.

"When can I take him home?" interrupted the ever-loving wife.

"The day after tomorrow if you wish. But he will be back again within thirty days unless you chain him down."

The doctor was right. Milans soon returned.

No loving wife inquired this time. No welcome awaited him at home—the house was empty. On the table was a letter:

"By the time you get this note, I shall be far away . . . I cannot go further with you . . . God pity me, I do love you. And I'm going to pray constantly that God will do for you what I could not do."

Like one in a trance he stayed in the house. He took no food. Hope was gone.

(To be continued)

Driver's Prayer

Just for today, my Lord, I pray,
For needed strength to steer my way,
A steady hand, a courteous will,
With Thine own hand upon the wheel.

THE STORY SO FAR

From the time he started work in a printer's shop in Washington, D.C., Henry F. Milans was gripped by the spell of the printing world. Unfortunately he also became gripped by a craving for liquor.

In an effort to go straight and pursue his career, Milans moved to New York where he met "the Unusual Woman," his favourite name for the Christian lady who became his wife.

Milans finally reached the top when he was made editor of the "Daily Mercury." But something was wrong.

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